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DISSE

Conc

Pre-exister

Wherein

The ſtate of the Queſtion is br
unfolded, and divers Arguments an
Objections on both ſides Alledged an
Anſwered;

AND

A free judgment concerning the Summ of the Controverſie allowed to every one.

Being Originally written in the Latine Tongue, ſeveral years ſince, by the Learned *C.P.* and now made Engliſh by *D. F. D. P.* upon the recommendation of *F. M. H.* their Friend.

Πάντα δοκιμάζετε, τὸ καλὸ κατέχετε.

LONDON, Printed for *J. Wickins*, at the *White Hart*, and *Rob. Kettlewell*, at the *Hand* and *Scepter*, over againſt St. *Dunſtans* Church in *Fleetſtreet*. 1684.

b

you are not to be taught how to be generous, for you wear a mind too big, than to refuſe the ſmalleſt acknowledgment, and it would be an injury (eſpecially in me) to ſuſpect you cannot ſtoop thus low. I wiſh I could as well excuſe the quality of the thing: It is, viz. *a Paradox, and a Tranſlate too, and that perhaps done badly enough.*

Can any extenuation bring it nearer to a Nothing? But I could wiſh that were all, or the worſt of it. There is a Neſt in the World filled with living things (which call themſelves Orthodox) that have Stings and Anger; if theſe take offence, what will become of you? its no matter how they uſe me. But I forget, Your dexterity is great in this myſtery

To his Friend

THOMAS MARTYN

OF

PUTNEY, Esq;

SIR,

BOth your self and every Reader will readily conclude that I much wanted an opportunity of gratitude, to snatch thus

at ſo little a one to make you a Preſent. However let the Zeal and Sincerity of being grateful, cover the uncomelineſs of diſproportion in the Offer. The great Eaſtern Conqueror gave like himſelf, but accepted from Inferiours like themſelves. And a greater than he, declared a poor Mite to exceed the weightier gifts of the Opulent. But, Sir,

you

ſtery of defence: And I am ſafe, if you pleaſe to take my part for under your Umbrage, I dare defie all the Waſps in the World, therefore, good Sir, protect

Your Friend, and

Servant wholly, *&c.*

D. F.

THE PRÆEXISTENCY OF SOULS Aſſerted,

First, *By an expoſition of the Hypotheſis it ſelf.*

Secondly, *By a confirmation of the Hypotheſis; which is derived partly from Reaſon, and partly from allegations of Authority and Teſtimony.*

Thirdly, *by a refutation of contrary arguments.*

PART

Part I.

Being Confirmatory.

CHAP. I.

Propounding the Hypotheſis it ſelf.

THe Hypotheſis of the Præexiſtency of Souls is chiefly comprehended in the following Poſitions.

1. All

1. All humane ſouls have, in the univerſal Creation, flowed out from God.

2. A humane Soul is of its own nature, a Spirit, but of an heterogeneous eſſence, whoſe parts are a vital Center, and Rayes or Beams of a ſecondary ſubſtance; in the former is ſeated the ſuperiour faculty of Reaſon and Senſe; in the latter is placed the inferiour plaſtick or propagating Faculty; which is the Throne of a threefold vital aptitude, in a threefold vehicle.

3. The

3. The Soul from the very firſt moment of its Creation was united vitally with matter, yet in a ſtate or condition very glorious.

4. Souls becoming ſated or glutted with the long enjoyment and uſe of Æthereal Heavenly felicity and joys, which conſiſt in the contemplation and Love of the ſupream Good, began ſomewhat more cloſely to conſider their material vehicles, and becoming delighted with the delicacies thereof, did at firſt in a due pro-

proportion, and with a legitimate and allowed measure enjoy and use with pleasure unutterable, the softer and more curiously sweet emotions of them.

5. But after that, they falling into an immoderate Love and admiration of them, *viz.* through a too loose desire and unbridled appetite, they wholly plunged themselves into the lustful delights of them, in this regard leaping over the bounds of true temperance, whence afterwards their misery sprang forth and ensued.

6. For

Earthly Globe, where ſtill degenerating more and more, and being now delighted only with ſenſual pleaſures, after ſome time ſpent, they utterly loſt all uſe of Reaſon; and preſently after, of ſenſe alſo; ſo that at length they fell as it were aſleep, and into a ſtate of ſilence or reſt.

8. Then their plaſtick or propagating Faculty only remained in its Vigour, with which the Spirit of Nature eminently conſpired, who, upon every occaſion of matter aptly prepared being given,

given, admits and puts them into these earthly bodies, they being first united with seminal matter, and after that becoming inhabitants of a body duely Organized, as in their Prison and Grave.

9. Now this detrusion, or being thrust into these earthly vehicles, happens to them upon a double account: First, that they might be duely punished for such faults as they had committed in the state of Præexistency, and then, that notwithstanding they should not want an occasion of returning

6. For by reaſon of this immoderate uſe of their material vehicles, 1. They fell from their primæval glory, into an inferiour and leſs happy ſtate or condition. 2. Their Eſſence being at firſt immaculate and undefiled, but through the Love and contrectation, or uſe of impure pleaſures being miſerably infected, their Nature became affected, or ſeiſed with an inexpreſſible intemperance. 3. Their vital aptitude unto their formerly moſt pure vehicles became diminiſhed. 4. Their moſt

moſt flouriſhing vivid Reaſon became limited, bounded,and ſtupefied,and,5. They themſelves became manifeſtly unfit to continue longer in an Æthereal heavenly life, whence they were forced out in the very act, to relinquiſh their firſt habitation.

7. Deſcending therefore downwards, they began to make tryal of a more vile matter, out of which they would frame to themſelves vehicles more agreeable to their now polluted Eſſences; and at length arrived lower into the Atmoſphere of this Earth-

Præexiſtency of Souls is ſuch: Therefore, &c. The ſecond propoſition of this Argument is thus proved: Becauſe there are chiefly but two contrary opinions of this point. One of them is theirs who ſay that the Soul is propagated by natural generation from the Parents: The other is theirs who affirm that the Soul is created upon every occaſion given for the generation. But in the former opinion we meet with a plain contradiction: For ſeeing that the Soul is a Spirit, it is of an Eſſence indiviſible,

ble, that is, indiſcerpible. The other opinion affordeth matters which are unworthily aſcribed to the Divine Majeſty : (whilſt it makes God, the primary efficient cauſe of, and the Author, according to the moſt proper and peculiar manner of ſpeaking, of the manifeſt crimes of Whoredom, Adultery, Inceſt, yea, of Buggery, *viz.* perfecting thoſe impure Congreſſes, with the Creation of new Souls.) Yea, it moreover injureth the very Soul it ſelf, which being created by God in

all

ing into that ſtate from whence they were fallen, if (*viz.*) in a due manner they applied their indeavours thereunto.

Chap.

CHAP. II.

Containing Reaſons which confirm theſe Poſitions.

1. WHatever Hypotheſis concerning the Original of the Soul, is more conſentaneous to ſound Reaſon than any other is, that Hypotheſis of all others comes neareſt to the Truth: But this of the Præ-

all manner of purity, is thruſt down into a Dungeon (ſaith this opinion) which is the impureſt of all, by the depravity of which a many of them are ſo corrupted, that at laſt they are neceſſarily adjudged to that extreameſt of calamities, that they all remain infidels or unbelieving. Seeing therefore theſe two opinions are thus abſurd, what can be more probable than the Præexiſtency of Souls?

2. If from the beginning of the World the matter of every ſingle man remained undivided, which certainly muſt needs be ſubjected to many myriads of alterations and modifications, before it could arrive to the ſtate of a humane body, it is much more probable, that every man's ſoul alſo did already exiſt, or was in being even from that very Age, Term, or beginning: But the former part of the Argument is true, no one

Philo-

Philoſopher ever contradicting it: Therefore alſo is the latter part thereof true. The connexion of both parts of that propoſition is thus proved; becauſe it is moſt eminently probable that to the more Noble ſubſtance, there alſo belongeth the more Noble duration. But the Soul is nobler than the Body.

3. He who through his Wiſdom alwayes doth that which is beſt, he without doubt hath in this

caſe alſo done that which is beſt: But now it is better to be in being ſooner, than to be later, ſeeing always that it is good to be. But the firſt is true concerning God, therefore alſo is the latter true of him.

4. Whoever is ſupreamly and abſolutely, and by conſequence always good, he alſo is always communicative thereof to another; and then indeed by how much he is ſo to more, by ſo much is it better: But the firſt is true of God:

God: Therefore alſo is the latter, and by conſequence there were not from the beginning created Souls wanting, to whom God might communicate himſelf.

5. If the Goodneſs of God ought not to be determined to be leſs than any goodneſs of men, then it follows, that the divine goodneſs would not but now at length create or produce Souls. But the firſt is true, and therefore alſo is the latter. The connexion of that ar-

gument is proved; becauſe good men, as much as in them lies, never let ſlip occaſion of doing good, eſpecially if nothing hinders them: how much leſs then ſhall the moſt glorious God do ſo, of and to whom we cannot ſo much as in thought imagine there can be any impediments.

6. He whoſe Government or Dominion could never be other than moſt full and compleat, to him never could be wanting

ing Subjects, as many as poſſibly could ever be in being: But the Univerſal Dominion of God is unchangeable, and never was not moſt full and compleat; Therefore alſo there never were wanting to him as many Souls as could poſſibly ever be in being.

7. If God gave not ſuch noble Creatures the ſame duration as he gave to matter, it follows, that He either could not, or would not do it, but that is re-

pugnant to his Omnipotency, and this to his Juſtice. Therefore he did give it.

8. From what Opinion ſoever thoſe difficulties which are met with in or about humane affairs can moſt eaſily be avoided, that ſame is not only the trueſt, but alſo the moſt uſeful opinion; but this concerning the Præexiſtency of Souls is ſuch: Therefore, &c. The minor propoſition is proved, becauſe by this opinion it is concluded that the ſouls of men did

did once exiſt in ſome other State, or Condition, in which they did in various manners and degrees ſin againſt their Creator: and thereupon it became neceſſary according to his moſt juſt judgments, that they ſhould endure various calamities, and ſeveral ſad chances or accidents one after another as a puniſhment inflicted on them for the many exorbitances of their Apoſtaſie. By this Key may not only be readily unlocked that myſtery, why many are ſo averſe to all

Religion and Vertue, yea, alſo plainly ſtupid, and being, as it were, corrupted by an invincible kind of ſloth as to all things of ſuch a Nature, even from their very Cradles, but to all vices almoſt are incorrigibly prone. But alſo why even whole Nations of people, for ſo many ages have lien as it were buried in the moſt ſavage barbarity, yea and many of them are even yet to this very day detained therein? Which ſtrange Scene of things would neceſſarily much darken the wayes of

the

the Divine providence, unleſs ſome glimmerings of Light ſhould by and through this Hypotheſis break forth upon them.

9. That opinion which is not contradicted by any of our faculties, is without doubt to be reputed to be true: But this of the Præexiſtency of Souls is ſuch: Therefore, *&c.*

10. Whatſoever opinion doth without any difficulty, alone explicate the Nature of Original ſin, that

is

is to be preferred before all others: This is ſuch a one: Therefore, &c. The minor propoſition is proved: Becauſe by this Hypotheſis, every man is himſelf concluded to be the Author of his firſt Original ſin; nor is there any need that we ſhould have recourſe to the ſin and puniſhment of *Adam*, where we certainly meet with a Labyrinh of difficulties: For here in this we hunt not after that ſecret and imperſcrutable way or manner, how that ſin of his is devolved

ved down upon us : Nor is the Divine juſtice brought into danger of being accuſed, as if it ſhould thruſt down and ſhut up immaculate pure Spirits into foul and unclean bodies, and that without any fault of theirs ; in as much as they were thoſe who never had any commerce, or any thing to do with the ſin of *Adam* : together with all the other Incongruities, which belong to the common opinion.

11. What-

11. Whatſoever Opinion doth without all difficulty, alone unfold thoſe things which occur about the various inclinations of humane minds, That is to be eſteemed before others: But this of the Præexiſtency is ſuch: Therefore, &c. The minor is thus proved: The Internal Complexions of men are as various as are their External Conſtitutions; and the Temperaments of their minds are as diverſe as thoſe of their bodies, ſo that as there be

peculi-

peculiarities of Tempers in Bodies, or Radical temperaments in the Corporeal parts of Bodies, ſo alſo are there found Mental, or Souliſh (if I may ſo ſpeak) Propenſions congenite or connatural to the Souls themſelves, with which they come as it were ſealed and impregnated into this World. For it may moſt eaſily be obſerved that ſome are moſt highly addicted or prone to ſuch or ſuch Opinions, inſomuch that at the very firſt bluſh, as it were, they give up their aſſents

aſſents unto them, yea, and afterwards ſtick cloſe unto them, when as on the contrary, Others as equally learned, and who have no leſs ſharpneſs of judgment, do notwithſtanding heſitate in or concerning them, yea, though they were alike clearly propoſed, and confirmed with equal evidence; ſo that oftentimes, they can by no means be brought to approve of them, but rather they moſt obſtinately cry out againſt them, inſomuch as this their averſeneſs

verſeneſs ſeems to be implanted and riveted into the very nature it ſelf of theſe men. Whence now ariſeth this Intellectual Congruity with ſome Opinions, and an Antipathy and Incompatibility with others, unleſs their Souls did præexiſt, and came down into this ſtate or condition thus prepoſſeſſed with a certain kind of affection to theſe or the other principles, and with an inbred hatred to the contrary. The ſame may be obſerved alſo about

thoſe things unto which many incline, as being very prone to ſome certain exerciſes, and peculiar operations, of which determinations ſingularly tending to many ſpecialties there can be rendred no ſufficient reaſon ; unleſs it be this, that the Souls of theſe people had formerly appeared and acted on another Theater, before they came down into this, where they were addicted to ſome certain kind of actions, which was very analogous or agreeable to this very ſort,

ſort, which they are obſerved to affect here; in which if they had been more than ordinarily delighted, and were exerciſed any long while, they then acquired a habit, and its probable, that they retained in themſelves always ſome certain reliques concerning them, and ſome glimmerings and fragments as it were, and when the Reaſon, and the other faculties of theſe Souls came to Maturity, who can deny, but that theſe might be excited afreſh,

afreſh, again to chooſe them, and to love them a new, and by a new recovery as it were, to call them back again into uſe.

12. Whatſoever Opinion floweth forth from the very Nature it ſelf of Duration, that is a true Opinion; This is ſuch, &c. The minor is proved, becauſe whatever is capable of infinite duration from a reſpect of what's to come, the ſame is alſo capable of infinite duration in reſpect of what is paſt,

paſt, and that in its own Nature, which in it ſelf containeth nothing which is repugnant to this its former duration; but ſuch is the Soul: Therefore &c.

Chap.

CHAP. III.

Containing Arguments drawn from Authority, and indeed chiefly that of Scripture.

AUthority is either Sacred, or humane, and that is ſuch either ſimply, as are the Scriptures; or elſe according to

a certain reſpect and conſideration, as is that of the Fathers. That of the Philoſophers is humane. The Arguments derived from the Authority of Scripture are either to prove the Præexiſtency of all Souls, or of the Soul of the Meſſiah only: The former ſhall be produced in this Chapter.

1. In *Deut.* 29. 14, 15. *Neither with you only do I make this Covenant, and this Oath; But with all who ſtand here with us this day, before*

before the Lord our God, and alſo with all that are not here with us this day. From whence the Jews do thus argue:

Thoſe with whom God hath made a Covenant, they are not meer *non-entities*, becauſe a Covenant doth require two real relatives: But God hath made a Covenant with *Iſraelites*, who were not yet born; Therefore they who were not yet born, were not meer *non-entities*; and then by conſequence, their ſouls either

either lurked in the Souls of their Parents, which above is proved to be abſurd, or elſe they already did præxiſt.

2. Iſaiah 57. 16. *For I will not contend for ever, neither will I be always wroth: For the Spirit ſhould fail before me, and the Souls which I have made.* From whence the *Jews* fetch this Argument.

If God himſelf teſtifieth that he made Souls for Poſterity, with which he

will not contend; then thoſe Souls, before that time came, in which the Spirit ought to hide, or cover men, did already præexiſt: But from the Text the firſt is true, Therefore alſo is the latter true.

3. *Jeremiah* 1. 5. *Before I had formed thee in the Belly, I knew thee,* (or rather I implanted knowledge into thee) *and before thou cameſt forth out of the Womb, I ſanctified thee, and I ordained thee a Prophet unto the Nations.*

Whence

Whence ſay the *Jews*: Whomſoever God ſo knew, as that he implanted knowledge into him, and ſanctified him, and ordained him for a Prophet, he muſt needs be in being: But God did beſtow all this upon one before he was formed in the Womb; Therefore one did exiſt before he was formed in the Womb: and if it was thus with one, what hinders that it may not be ſo with all, becauſe duration is one and the ſame to all created Spirits.

4. Eccleſiaſt. 4. 2, 3. *Wherefore I praiſed the dead: which are already dead, more than the living, which are yet alive. Yea, better is he than both they, which hath not yet been, who hath not ſeen the evil work that is done under the Sun.* Whence is this Argument: (compare this with *Matth.* 26. 24.) To whom is given but the leaſt Drachm of happineſs, to him it cannot be denyed that he is in being: But to him that is not yet born, ſuch happineſs is given: Therefore, &c.

5. Job

5. Job 38. 21. *Knoweſt thou, becauſe thou waſt then born, and the number of thy days is great*: Or elſe by way of queſtioning, thus, *Didſt thou know or not that then thou ſhouldeſt be born, and the number of thy many days*? From either ſenſe floweth out a Præexiſtency to the Soul of *Job*; in as much as he is concluded to be preſent at the beginnings of things.

6. Wiſd. 8. 19, 20. *For I was a witty child, and had a good Spirit; Yea, rather being good, I came into a body*

undefiled. Now he who cometh into a body, being already good, certainly the making of his Soul began not with that of his body.

7. John 9. 2, 3. *And his Diſciples asked him ſaying, Maſter, who did ſin, this man or his Parents, that he was born blind? Jeſus anſwered, neither hath this man ſinned nor his Parents, but that,* &c. whence is this argument:

Whatever opinion, when the moſt fair occaſion was given, Chriſt did not refute, nor reproved it as erroneous,

erroeous, in that opinion is contained no unſoundneſs, nor danger, nor errour: But this of the Præexiſtency is ſuch an opinion, Therefore, &c.

8. Thoſe who in Scripture are ſaid to be loſt, they were ſometime not loſt: For every thing which is ſaid to be loſt, thereby preſuppoſes, that it was ſometime in his power and poſſeſſion, who after that, loſt it: for that which was never in poſſeſſion, can never be ſaid to

be loſt: But all men in Scripture are ſaid to be loſt: Therefore all men were ſometime not loſt: And conſequently were in the power and poſſeſſion of the ſupream Lord: The minor is proved by *Pſalm* 119. 176. *Jeremiah* 50. 6. *Ezek.* 34. 16. *Luk.* 15. 9, 24. chap. 19. 10. *Matthew* 15. 24. & 18. 11.

9. Whoever are ſaid to be *erred and ſtrayed like loſt ſheep*, they are to be preſuppoſed to have been in the flock: But in Scrip-

Scripture men are ſaid *to erre and ſtray from the flock like loſt ſheep*, 1 Pet. 2. 25. Joh. 11.52. Therefore they were in the flock once, and by conſequence did præexiſt.

10. Whoever are ſtranſters and Foreigners in the Earth, They had their riſe from elſewhere, than in the Earth, and have their Countrey elſewhere. But in Holy Writ, men are ſaid to be *ſtrangers in the Earth*: Therefore, *&c.* The minor is proved from *Pſalm* 39. 12. 1 *Peter* 2:

11. *Hebrews* 11. 13. *Pſalm* 119. 19.

11. If God created all things together, he alſo created Souls all together : But the firſt is true from *Eccleſiaſticus* 18. 1. Therefore, *&c.* whence he is called *the Father of Spirits. Heb.* 12. 9.

12. Whoever in Holy Scripture are ſaid to be dead in ſins, They are preſuppoſed to have been once alive, becauſe every privation preſuppoſeth a habit :

habit: But, &c. as in *Ephes.* 2. 1, 5. Therefore, &c. For ſuch never were in this body: Therefore as before.

Chap.

CHAP. IV.

Containing Arguments drawn from Holy Scripture, to prove the Præexiſtency of the Soul of the Meſſiah.

IF Chriſt's Soul did præexiſt, then did all Souls præexiſt: But the firſt is true, as preſently ſhall be taught from Holy Scripture: Therefore, *&c.* the major is proved, becauſe Chriſt is in all things like unto us, ſin ex-

excepted; Now by and in the Reaſon of all Souls there is the ſame manner of duration. The minor is proved,

1. Becauſe Chriſt hath long ſince often appeared to the Patriarchs; He often converſed with *Moſes*: He delivered the Children of *Iſrael* out of *Ægypt*; He accompanied them in the Wilderneſs; and led them into the Land of *Canaan*, &c. witneſs (beſides innumerable places in the Old Teſtament) that of *Paul* 1 *Cor.* 10. 4.

10. 4. and that of *John* 1. 11.

2. Becauſe he himſelf teſtifieth, that he had a glory with his Father before the World was made, *Joh.* 17. 5. But this was not the Glory of his divine nature, becauſe that was in its own nature immutable; Therefore it was the glory of his Soul which already did præexiſt.

3. Moreover He himſelf teſtifieth thus: *I came but from the Father, and am come into the World.* Again, *I leave the World, and return unto the Father.* As in *John* 16. 28. 4. John

4. John 3. 13. *No man aſcendeth into Heaven, but he who deſcended from Heaven, the Son of Man,* &c.

5. *John* the *Baptiſt* teſtifieth of him, That *he came from above.* John 3. 31.

6. Again, Chriſt himſelf ſaith, *Joh.* 6. 32. *My Father giveth unto you the true bread from Heaven: for he is the true bread of God, who deſcended from Heaven.*

7. Verſ. 38. *I deſcended from Heaven.*

8. *The*

8. *The living Father hath ſent me. This is the bread which deſcended from Heaven,* Joh. 6. 57. 58. compare herewith, *verſ.* 41. & 51.

9. 1. *Cor.* 15. 47.

10. *Let this mind be in you, which was alſo in Chriſt Jeſus: Who being in the form of God, thought it not robbery to be equal with God: but made himſelf of no reputation, and took upon him the form of a Servant, and was made in the likeneſs of man,* &c.

They

They are the words of *Paul*, *Phil.* 2. 5, 6, 7. All which, together with the foregoing words, can by no means be underſtood of the Divine Nature of Chriſt, which can neither be varied, nor moved from place to place, by reaſon of his divine Excellency and Omnipreſence, which is eſſential to him; and by conſequence they muſt neceſſarily be meant of the Soul of Chriſt, which præexiſted long before its earthly body; from whence a moſt certain argument may be framed,

That

That the Souls of all other men did præexiſt.

11. Compare herewith, *Heb.* 1. 6. *The Father bringeth in the firſt begotten into the World*, Which is to be underſtood according to his humanity.

12. 1 *John* 3. 5. 8. He who is manifeſted or appeareth, he doth not then begin to be in being.

Chap.

CHAP. V.

Containing Arguments taken from humane Authority, yet are such as in their kind are Sacred.

1. LEt the Apostles of our Lord be here produced, even when they were not as yet illuminated, who were addicted to this opinion, and yet were not

not corrected by our Lord, as is manifeſt (1.) in that, that they asked him concerning him who was born blind, *Joh.* 9. 2. (2.) In that, that they ſaid that ſome thought that he was *John* the *Baptiſt*, others *Elias*, others *Jeremias*, or one of the Prophets, as in *Matth.* 16. 14. Which aſſertion cannot ſtand unleſs upon the foundation of Præexiſtency, nor yet was it corrected by our Lord, as without all doubt, had it contained in it any thing that was erroneous, it would have been by him who

who was the moſt holy, and the moſt benign Maſter, or Teacher. (3.) In that, that when our Lord ſaid, That he came out from the Father, they preſently anſwered, *Behold now ſpeakeſt thou plainly, and ſpeakeſt no proverb?* Joh. 16. 29.

2. Let *Clement* of *Alexandria* come forth next, who often in his writings makes mention of this opinion, nor ever once redargueth it as erroneous; For in his *Stromat.* 1. He thus ſaith: 'It is manifeſt that the Bar-

'barians

'barians did especially ho-
'nour their Lawgivers and
'Lords, calling them Gods,
'for they thought, together
'with *Plato*, that some good
'Souls having left their su-
'perceleſtial abode, did make
'a deſcent into this inferiour
'Orb, and having aſſumed
'bodies, became partakers of
'all thoſe miſeries which are
'obvious in Generation,
'and became ſollicitouſly
'careful of mankind, to
'whom they gave Laws,
'and taught Philoſophy.
And then in his 3. Book,
he ſaith, when he diſpu-
teth

teth againſt the *Marcionites*, and alledges many places out of *Plato*, which do partly directly, and partly indirectly include this opinion, amongſt which is that out of his *Phædo*, *viz.* 'That 'there is a Secret brought 'down to us by Tradition, 'that we men are in this life, 'as it were in a Priſon: So alſo is that other, where he citeth *Heraclitus*, alſo *Pythagoras*, and *Socrates*, together with *Plato*; 'That 'Death is but what we ſee 'when up and awake; but 'what we ſee in ſleep, is a 'Dream.

'Dream. But moſt agreeable of all is what he quoteth out of *Philolaus* the Pythagorean; 'The Ancient Di-'vines and Poets do te-'ſtifie, that the Soul is con-'joyned to this earthly body, 'by way of a puniſhment, 'and that ſhe is, all the while 'ſhe remaineth therein, as it 'were buried. But againſt this he ſaith nothing. In the ſame Book although he mightily ſets himſelf againſt *Julius Caſſian*, yet he uſeth theſe words: 'This Noble 'wit is of an opinion which 'accordeth more with the 'mind

'mind of *Plato*, *viz.* that 'the Soul which is divine, 'and from above, being 'effeminated with luſt, 'doth deſcend into Gene-'ration and Corruption. Yea, in his *Protrept.* he expreſly ſaith: 'That 'Chriſt did again call back 'into Heaven, thoſe who 'were thrown down upon, 'and to the Earth.

3. Let *Origen* follow next, who more openly did propagate this opinion, ſo as there is no need to give any Quotations out of him.

4. Moreover *Syneſius* Biſhop of *Cyrenia*, who in his 105. Epiſtle ſaith expreſly: 'In good truth I ſhall ne-'ver deſign to be of the 'opinion, that the Soul in 'its exiſtence comes after 'the Body. And in his 3. Hymn: 'As a drop from 'Heaven, I was poured 'forth on the earth. Re-'ſtore me to my ſpring, 'whence I flowed in this 'baniſht wandring birth.

5. To theſe joyn *Arnobius*, who in his 1. Book againſt the Gentiles ſaith thus: 'Do

'Do we not all owe unto
'God this in the firſt place,
'That we are, That we
'are called men, That be-
'ing either ſent from him,
'or fallen thorough blind-
'neſs, we are detained in
'the chains of a Body?

6. *Prudentius* appears next, who in his Hymn at the funeral Solemnities of the deceaſed ſingeth after this manner:

See now how to the faithful is
made plain
The bright path of the ample Pa-
radiſe again;

And man may freely now approach
that grove
Which the ſly Serpent took
from him above.
There, O thou beſt of Guides,
I humbly pray,
Command that thy Servant-maid
this Mind may
Be re-inſtall'd in her kindly Sa-
cred Throne,
Which ſhe had left, as exil'd
wandring down.

7. St. *Auguſtine* alſo ſpeaks favourably of this opinion, in his 1. Book of Free-will: 'Whether the Soul lived an-'other kind of life before 'her

'her conjunction to this 'body, is a great queſtion, 'and a great ſecret. Alſo in the 3. Book, when he came to ſpeak of the Præexiſtency of Souls, he ſaith thus: 'If we 'think of God, that he is 'any other than he is, our in-'tention driveth us not into 'beatitude, but into vanity; 'but if we think of the Crea-'ture any thing otherwiſe 'than he is, ſo long as we do 'not hold that opinion, 'for that, that is known, 'and commanded, there is 'no danger. And in the diſcuſſion of that fourfold

queſtion, Whether, (*viz.*) the Soul be propagated, or created? Whether or no it was ſent from God, from ſome ſecret receptacle, where it præexiſted; or that it fell down hither by, or of its own proper motion? he ſaith thus: 'Either that ſame 'queſtion is not, as yet, by 'the Catholick Writers of 'Divine Books, becauſe of 'its obſcurity and perplexi-'ty, brought and illuſtra-'ted, as it deſerves; or elſe 'if it be already performed, 'their Letters have not as 'yet arrived at my hands.

8. St.

8. St. *Basil* also, *&c.* And

9. *Gregory Nazianzen*, who that they were not adversaries to this opinion, appears from hence, that out of *Origen's* Writings they collected a very remarkable Treatise, on which they put the title of *Origen's Philocalia*, in which are found places, not a few, which partly implicitly partly explicitly affirm the Præexistency of Souls.

10. John of *Hierusalem*. 11. *Philastrius*. 12. *Boethius* may be added to the rest.

CHAP. VI.

Containing Arguments derived from the Authority of the Philoſophers.

THe Teſtimony of the Antients is indeed found to exceed all others, let us turn our eyes which way ſoever we pleaſe.

1. In

1. In *Ægypt*, the moſt Antient Nurſe of occult ſciences, we have *Triſmegiſtus* aſſenting thereunto, as is apparent out of his Fragments.

2. As alſo the *Gymnoſophiſts*, with whom the *Brachmans* of *India*, and the *Perſian* and *Chaldean* Wiſemen had to do, as is manifeſt from the Magical or *Chaldean* Oracles, upon which *Pletho* and *Pſellus* wrote Commentaries.

3. To theſe add the abſtruſe Philoſophy of the *Jews*

which they call the Cabbala, whoſe Author was *Moſes* the chiefeſt of all the Philoſophers who ever were: Whence *Manaſſeh Ben Iſrael* concerning the Creation, *Prob.* 15. *ſ.* 5. out of *Gemara Hagigæ* citeth the following words: 'In the *Empyrean* 'Heaven are Manſions of 'life and peace, and of the 'Souls of the Juſt, and of 'Spirits, and alſo of thoſe 'Souls which are to come 'into the world: And out of *Bereſchith Rabba* alledgeth that teſtimony, that the Jewiſh Doctors do expound

pound that place of *Pſalm*, 139. 5. *After and before thou formedſt me*, concerning the Creation of *Adam*: that is, of men, which was done firſt on the firſt day, and then on the ſixth day.

4. Hither alſo doth eſpecially belong *Philo* the *Jew*, in whom nothing is more familiarly treated on, than this opinion, that the Quotations are needleſs. We may add, 5. *Zoroaſter*. 6. *Pythagoras*. 7. *Epicharmus*. 8. *Empedocles*. 9. *Cebes* of *Thebes*. 10. *Euripides*. 11. *Plato*.

Plato. 12. *Euclid.* 13. *Virgil.* 14. *M. T. Cicero.* 15. *Plotin.* 16. *Jamblichus.* 17. *Proclus.* 18. *Porphyrius.* 19. *Pſellus*; and a many others. And amongſt the Moderns, 20. *Marſilius Ficinus.* 21. Alſo *Johann. Fernelius*, who adjoyneth to himſelf, *Hippocrates* and *Galen*, *viz.* in Book 2. *c.* 4. of his concerning the hidden cauſes of things. 22. *Cardan* of the immortality of Souls. *p.* 235. 239. *&c.* 23. *Pomponatius*, who notwithſtanding is little favourable to the immortality of the Soul. And leſt we ſhould leave out

any

any body, we will here alſo recount, 24. even *Ariſtotle* himſelf, who in his tract of the Soul, *l.* 1. *c.* 3. when he ſpeaks of the neceſſary quality of a body of being to be actuated by a Soul, he inveigheth againſt them who handle this matter ſo negligently, as if it were poſſible, according to the Pythagorick Fables that any Soul might enter into any body: for to every Animal blongeth a proper ſpecies or kind, as alſo to be of a peculiar form; But they who teach otherwiſe, do

do ſay the ſame, as if any one ſhould affirm, that the Smith's art goes into the pipe which is made; for every art muſt uſe its own inſtruments, and every Soul its own Body. Where certainly *Ariſtotle* doth not inveigh againſt the Opinion of Tranſmigration (which includes in it ſelf, that of Præexiſtency) but that the Soul of man can enter into the body of a Brute, and on the contrary; This is that abſurdity which *Ariſtotle* rejecteth, tacitly approving of the other

ther part of the opinion. Yea, in his tract of the generation of Souls, *l.* 3. *c.* 11. he ſpeaks out more clearly. 'Out of 'the Earth, and its humidity 'are generated Plants and 'other living creatures, be- 'cauſe in the earth is a moi- 'ſture, and in the moiſture a 'Spirit, and in the whole Uni- 'verſe an animal heat; ſo that 'all things are in a manner 'full of Souls. Alſo in *l.* 2. *c.* 3. where he eſpecially handleth the Queſtion of the Præexiſtency of ſenſitive, and rational Souls; whether, *viz.* both of them may be ſaid

ſaid to præeiſt, or the Rational only, he thus concludes: 'It remains then, that 'the Rational Soul only doth 'enter from without, as that 'which alone is divine, and 'with whoſe operation, that 'of the body hath nothing in 'common. In which words he expreſly followeth the Opinion of his Maſter *Plato*.

Part

Part II.

Being Confutatory.

CHAP. VII.

Containing objections from the adverſe part, and anſwers to them.

1. BUt here ſome argue to the contrary, thus: If the Soul ſhould be united to the body for a puniſhment,

niſhment, then that union would not be natural; nor would be a good thing, and a perfection of nature; but rather ſomething that is evil, as is all puniſhment, which would be moſt abſurd.

The Anſwer.

(1.) As for inſtance, it is injoyned alſo to man, for a puniſhment, that in the ſweat of his brows he ſhould eat his bread; that a woman ſhall bring forth in pain; that the earth ſhall bring forth Briars and thorns, and yet notwithſtanding, neither

ther the ſweat, nor the pain of Child-bearing nor the bryars and thorns in reſpect of the earth, do ceaſe to be natural; yea, this very groſs and inglorious body it ſelf, inſtead of that glorious one in the ſtate of innocency, is given to a man for a puniſhment, and yet is a thing natural.

(2.) It is therefore a Fallacy taken from what is ſaid with limitation, to what is ſaid ſimply: For ſimply the Soul is not united to the body for a puniſhment, but reſtrictively,

reſtrictively, and this union according to the 9. Theſis of this Hypotheſis is not granted to the Soul only for a puniſhment, but alſo for an advantage, that, *viz.* an occaſion for the Soul to return unto its former ſtate and condition ſhould not be wanting unto it.

2. In every thing, that is, firſt wch is natural, and then that which is preternatural; but the ſeparation of a Soul, and a ſeparate ſubſiſtence is preternatural; but union is according to nature: Therefore

fore this muſt needs be before that, and not on the Contrary.

Anſwer.

The argument is of that ſort call'd by Logicians, an *Ignoratio Elenchi*; for by this Hypotheſis it is no where taught, that the Soul before its union with an earthly body, is in a ſeparate ſtate ſimply conſidered, but rather had been in an union with its more pure vehicles, *viz.* the Æthereal, and the Aereal, and being at length ſeparated from them, it deſcended

ſcended into this Terreſtrial body.

3. If God in the beginning had created ſeparate Souls, then he created not all things in a perfection agreeable and due to the nature of every one : The Reaſon of the conſequence is, becauſe the Soul attains to its proper, and its connatural perfection in the body, and not out of the body.

Anſwer.

This is the ſame Argument

ment with the laſt, and is ſo named. Alſo we muſt diſtinguiſh betwixt bodies, whereof three are ſuch, as to which the Soul hath a natural aptitude: An Æthereal body, ſuch as is promiſed to us in ſacred Writ: an Aereal one, and an Earthly one. If therefore it be ſaid, That the Soul obtaineth her proper perfection in an earthly body only, the aſſertion is denyed: but if the Æthereal body be not excluded, it is already ſaid, that according to this Hypotheſis, the Soul long ſince at-

attained to this perfection.

4. If Souls do exist before their bodies, they are either on the way, or in their native Country, or in neither: but none of these can be affirmed: Therefore they do not praexist.

Answer.

Souls are at first in their own Country, where they sprang forth; but after that in a neutral state or condition, when they be fallen down into a state of sin: but when they are let in-

to

to theſe bodies, they enter into the way of returning. Therefore the minor propoſition of the argument is falſe.

If Souls ſhould præexiſt, without all doubt they could not utterly forget that State or Condition; which yet it's manifeſt that none of them remember any thing of, therefore they did not præexiſt.

Anſwer.

It will eaſily appear, that the forgetfulneſs of their for-

mer condition doth evince nothing againſt the the præ-exiſtency of Souls, if we conſider thoſe things which either plainly take away, or in a wonderful manner impair our memory in that life: of all which we ſhall in this place find the concourſe, and in a greater degree, and from more powerful cauſes, than could ever happen to any man living. Now thoſe things which here in this world do plainly deprive us of our memory are moſt chiefly theſe. 1. If opportunity be want-

wanting of remembring any thing: as it happeneth to them, who riſing from ſleep, dare ſwear that they dreamed nothing all that night, yet afterwards occaſion being given in the daytime, they recover into their memories oftentimes a long tract of dreams. 2. If we are diſuſed to apply our minds to ſome things; and thus when with great labour we have written ſome things whilſt we were School-boys, when we are grown up to be men, for the moſt part we cannot own

them for ours, but that our names written in them can convince us. 3. When ſome very remarkable change of conſtitution and temperament happens in our bodies, either by ſome external accident, or by ſome more vehement diſeaſe, or by Old age. Now all theſe principles of oblivion are more eminently found in the ſouls deſcent into this earthly dungeon, than ever was poſſible to be done ſo long as ſhe inhabited in the ſame. For it's far beyond all doubt, that the difference be-

between that ſcene of things which the Soul ſees out of the body, and that which ſhe ſees in the body, is by far greater than that which is between thoſe things which a man ſeeth ſleeping, and thoſe which he ſees waking: Now the perpetual affairs of this preſent life bring into the Soul a very remarkable diſuſe as to the remembring of former things paſt. Moreover their deſcent, it's probable, happened moſtly, when they were in a ſtate of ſilence, in which perhaps many myriads of

Souls lay for many ages; but if they might have deſcended, not paſſing the ſtate of ſilence, there occurs to their memory examples of their former ſtate or condition, as it was with Chriſt in *Joh.* 17. 5. Finally the deſcent into this earthly body is a greater mutation, and much more apt to blot out former impreſſions on the memory than any one accident, or any other diſeaſe, which yet happening, do often deſtroy in many perſons all memory in this life.

But

But here again they object and ſay; if a bare mutation of vehicles can introduce into the Soul an utter forgetfulneſs of all things formerly done, it follows, that it may alſo be feared that the like may happen to her after her departure out of this earthly body; which is abſurd, becauſe then memory remaineth wholly firm, and Conſcience will never ceaſe to be and operate.

Anſwer.

Theſe have a different con-

ſideration, becauſe between the former ſtate of Souls and the preſent there interpoſes a ſtate of ſilence and of inactivity, in which all the ſuperiour faculties, *viz.* of Reaſon and ſenſe to which memory belongs, lie as it were benummed or aſleep: Now between the preſent ſtate and the future there interpoſeth no ſuch thing, whence neither can follow an utter aboliſhing of memory.

6. If God hath created Souls with a threefold vital ap-

aptitude, to a threefold vehicle, which is to be the laſt receptacle of fallen Souls, it follows that God created them with a neceſſity of falling, becauſe every vital aptitude and conſequently alſo that aptitude to an earthly vehicle flows from the eſſence of the Soul, and by conſequence is neceſſary.

Anſwer.

There is a diſtinction between a vital aptitude conſidered in it ſelf, and between its being deduced into act:

the former neceſſarily belongs to the Soul, as flowing from its Eſſence, but the latter is not upon that account neceſſary, becauſe it is falſe that every power which is neceſſary in it ſelf, muſt therefore neceſſarily be deduced into act: as for example; There is a power found in amphibious creatures to live in divers Elements; now in truth that power is in it ſelf neceſſary, but it is not neceſſary that it ſhould be always actually uſed: for the caſe may be ſo put, as for example,

Geeſe,

Geeſe, *Ducks*, *Badgers*, yea and *Sea-Horſes*, who never go down into the water, if ſo be they can be nouriſhed and fed on land: and ſo alſo is it as to the Souls power of living in divers vehicles; nor yet doth it follow, becauſe the power of Souls to live in an earthly vehicle is neceſſary, therefore, that power ought neceſſarily to be brought into act: becauſe the Soul wanteth not a faculty of conſerving it ſelf in a more pure vehicle.

7. If the Soul did præexiſt,

iſt, and therefore there belonged to her many vehicles, it follows that when ſhe hath laid down her earthly vehicle, ſhe muſt again aſſume another; and conſequently there needs no Reſurrection of the fleſh.

Anſwer.

We muſt diſtinguiſh betwixt the meaning of the word [Fleſh] in the ſtate or condition wherein it is now Fleſh, and in the further and larger acception thereof, *viz.* when it is uſed for that, that was Fleſh: now

now according to this latter, and not according to the former acceptation is the Reſurrection of the fleſh to be underſtood : for fleſh as fleſh ſhall not riſe again, becauſe as the Apoſtle witneſſeth, 1 *Cor.* 15. 51. *We ſhall all be changed* ; But that which ſometime was fleſh, ſhall riſe again, and ſhall be changed into the nature of that its vehicle, which is then competent to every Soul ; becauſe every mutation of matter is not accidental to it, and it is all one to its ſubſtance, after what

what manner or ſhape its particles are formed (for it is indifferent to Wax whether it repreſent the ſhape of a man, or of an apple; whether it be melted, or whether it be congealed;) there is nothing that will be loſt from that ſubſtance which was our fleſh: whether it ſhould be turned and attenuated into the conſiſtence of Air, or of Æther.

8. If the Soul did præexiſt at firſt in an Aerial vehicle, it follows, that after death alſo the like muſt be given

given unto it, leſt it be forced to make a leap: But ſuch a vehicle would be altogether incommodious to departing pious Souls, becauſe the Air is the habitation of Devils, and full of Tempeſts.

Anſwer.

There are divers degrees in the Air; nor is there any need that pious Souls ſhould be after death ſhut up within the Atmoſphere of the earth, where theſe inconveniencies are; but there may be found much higher places

places in the Air, where is greater quiet.

9. If the Hypotheſis of Præexiſtency is true, it follows, that a man may die oftener than once: for if when a man departeth out of this life, his vital aptitude to an earthly body be not yet expired, it will be neceſſary, that he ſhould return unto ſuch a like body, untill a vital aptitude to an Aerial body ſhall awaken in him, and upon this account he ought to die oftener than once, which is abſurd,

ſurd, as *Heb.* 9. 27. *Job* 16. 22. 2 *Sam.* 12. 23.

Anſwer.

1. The ſaying of *Heb.* 9. 29. that it may rightly be underſtood, we muſt diſtinguiſh, 1. betwixt the term [Man] largely taken, for the Soul, in what ſtate or condition ſoever it be, and more ſtrictly for the Soul united with the body made out of the earth. 2. Betwixt univerſal and particular judgment. *Paul* therefore is thus to be unfolded: that whatſoever Soul is united

ted with its earthly vehicle, it is appointed to it, Once to be diſſolved from this vehicle, and then it muſt ſtand before a particular judgment, where the Divine Juſtice inquireth whether he hath ſo lived as that he is to return to his former ſtate, or condition, or not; For the univerſal judgment followeth not upon the deaths of particular men.

2. As to what is ſaid in *Job* 16. 22. it is anſwered that that is particular, and ſpeaks only of the Death of

Job,

Job, animadverted in himſelf, that the end of his vital aptitude to a terreſtrial vehicle did draw near; therefore as an Holy man, there was no need for him to fear a return to this earthly tabernacle: Now from a particular to an univerſal, the Conſequence is never good.

3. The argument out of 2 *Sam.* 12. 23. doth in like manner labour under a fallacy (called in Logick) an argument from what is ſaid limitedly, to what is ſaid ſimply. For it was a particular

particular caſe, that the Soul of *David*'s young Son was not ſo to return into an earthly vehicle, ſo as again to become the Son of *David*, and in the very daies of *David* ſhould return unto him: yet from thence we may not argue univerſally.

10. From this Hypotheſis of Præexiſtency it follows, That the Heavenly glory of the life to come is unconſtant, and may be loſt. For if Souls can fall down from their former glory, what hinders but that

that they alſo can fall from that which is to come?

Anſwer.

The promiſes in the Holy Scriptures do hinder, in which an incorruptible Crown is promiſed to the faithful for a ſpecial reward, 1 *Cor.* 9. 25. and that which never will fade away, 1 *Pet.* 5. 4. Whence it is that *Paul* teſtifies, that we ſhall riſe again in incorruption, 1 *Cor.* 15. 42. 52. And *this corruptible muſt put on incorruption, and this mortal, im-*

immortality, verſ. 53. that Death may be ſwallowed up in victory, *verſ.* 54. 55. together with Sin, the ſting thereof, *Hoſea* 13. 14.

11. From this Hypotheſis it follows, that divers Souls may enter into one body, becauſe they are ſaid to want the uſe of reaſon and ſenſe, nor actually to have any but a plaſtick faculty, which cannot diſcern, whether any other Soul is entred in already, or not.

Anſwer.

Anſwer.

We muſt diſtingiſh betwixt a formative entrance, and that which is not formative: the firſt is when the vital centre of the Soul obtaineth its place in that point of matter, in which the ſpirit of the Univerſe hath already determined the primary ſeat of the ſoul: Although therefore a thouſand Souls ſhould enter together into one material body, yet only one amongſt them all could obtain the formative ingreſs,

greſs, *viz.* ſuch a one as whoſe vital point ſhould poſſeſs or occupy the primary point of the matter, which ſeeing it is indiviſible, cannot be obtained by more than one: nor can it poſſibly be ſaid, that more or many can together poſſeſs one and the ſame point, or, be homocentrick: for ſhould it be ſo, that would come to paſs either of purpoſe, or by chance; the firſt cannot be, becauſe the uſe of Reaſon and Senſe is abſent; nor can the other be, becauſe the matter of

the

the vehicles which are not to be laid aſide without a reaſon or cauſe, doth hinder; in which notwithſtanding that this homocentricity be allowed, penetration of dimenſions cannot be avoided.

12. From this Hypotheſis it will follow, that the other Planets alſo are to be inhabited by men: Becauſe that ſome of them being nearer to that place of happineſs, from whence theſe Souls are fallen down, are greater than this earthly Globe.

Anſwer.

The conſequence is denyed, becauſe that there will be a want of ſeminal matter duely prepared. For God placed *Adam* in this Globe of Earth, as the firſt preparer of ſuch matter; out of the bounds of which men from thenceforth will not be.

Chap.

CHAP. VIII.

Containing the Arguments of the adverſe part, which they take from holy Scripture.

1. THe firſt place is out of *Geneſis* 1. verſ. 28. thus: Whoever by the power of Gods command,

Increaſe and multiply, do multiply themſelves according to their kind, they no leſs propagate themſelves as in reſpect of Soul as well as of body: becauſe to the conſtitution of the ſpecies or kind of things animate, there as much belongeth a Soul as a body: But men by vertue of Gods command, do multiply themſelves according to their ſpecies or kind; Therefore, *&c.* and by conſequence, Souls do not præexiſt.

An-

Answer.

We allow the whole Argument, but deny the conſequence to the concluſion: For men can propagate themſelves alſo as to Soul, though the Soul be not taken from out of their ſubſtance; for a man whilſt he generateth, prepareth nothing but matter, convenient to the introducing of a Soul; and ſo he is a cauſe without which the effect cannot be produced, by reaſon of the introduction of Souls: juſt as he who pre-

pares matter or fewel for the fire, is the cauſe without which the fire cannot be introduced, and thus alſo he multiplieth fires, which notwithſtanding cõme from without: thus alſo magnetical bodies or Loadſtones can by rubbing only multiply themſelves, if, *viz.* they be rubbed upon Iron, although the ſubtile matter which combineth therewith cometh from without: 2. Theſe things being thus premiſed in a humane manner, we anſwer to the minor propoſition

tion by denying it, for in Holy Writ, is no ſuch addition, that man was to multiply according to his ſpecies or kind; but it is nakedly put thus: *increaſe and multiply*, which are indifferent phraſes without all determination of the principal efficient cauſe.

2. From *Gen.* 5. verſ. 3. If *Adam* begat a Son according to hisown image & likeneſs, it follows then that his Son was alſo begotten by him as to his Soul: But the firſt is true, therefore alſo is the latter ſo.

Anſwer.

We deny the antecedent: becauſe likeneſs may be underſtood to be external, by reaſon of the body, to the corruption of which the Soul was alſo ſubjected, although it came into it from without.

3. From *Gen.* 46. verſ. 26. whatſoever went forth from out of the loyns of the Parent, that did not præexiſt; but the Souls of the ſons, *&c.* Therefore, *&c.*

An-

Anſwer.

In this Saying is a Synecdoche of one part for another; where the Soul is taken for the body, as the Scripture alſo ſpeaketh elſewhere: as *Pſal.* 16. 10. *He will not leave my ſoul in the Grave*, &c. 2. In this alſo may be ſaid to be a metonymy of the form for the thing formed, of the Soul for the thing animated. 3. If the acception were proper, this abſurdity follows: that the Soul is propagated from the Father only, the

Mother contributing nothing.

4. From *Job* 14.4. *Who can give a clean thing out of that that is unclean?* whence it followeth that from the impure Soul of the Father, must proceed or come forth an impure Soul of the son.

Answer.

The particle [From] doth not always signifie the prinpal efficient cause, but often times also the instrumental cause, or that cause without which the effect cannot be produced,

produced, and ſo is it to be underſtood in this place.

5. From *Pſal.* 51. verſ. 5. *Behold I was ſhapen in iniquity, and in ſin did my mother conceive me.*

Anſwer.

The Text ſpeaketh of the iniquity and ſin not of the Infant, but of the generating Parents; but if the ſin were to be underſtood of the infant; this is then the ſenſe or meaning: Behold my Soul being already in iniquity from a preceding fall,

fall, is received into the Womb of my Mother.

6. *That which is born of the Fleſh, is Fleſh,* John 3. 6.

Anſwer.

The word or term [to be born] importeth no eſſential dependence on him who begetteth: for the Soul, even already, before its nativity, being carnal, that is, having gained a vital aptitude unto Fleſh, coming forth from carnal Parents, is called Fleſh, even as impure water derived through impure

impure pipes, when it breaks forth, is ſo much the more impure.

7. *Rom.* 5. 12. *As by one man ſin entred into the world, and by ſin Death, ſo Death is paſſed unto all men, becauſe all have ſinned;* from this it follows that before *Adam* there was no ſin.

Anſwer.

Adam in the Allegorical Hiſtory of *Moſes*, is a figure of all mankind, and this very Text doth ſhew that death is paſſed unto all men,

not

not upon that account, that *Adam* only hath ſinned, but in as much as every ſingle man hath ſinned: The Particle [One] ſignifies the ſame as [Firſt] doth, as in *Mar.* 16. 2. *Luke* 24. 1. *John* 20. 1. *Acts* 20. 7, 8. *Rom.* 9. 11. it is ſaid that the Children, who were not yet born, had done neither good nor evil; whence it is concluded, that Souls before this earthly life, had not committed ſin.

Anſwer.

Not being as yet born, are

are either ſuch as exiſt before the union of Soul and Body, or ſuch as exiſt in that union: the Text ſpeaks of theſe latter, not of the former, becauſe firſt they are expreſly named Children. 2. The determinate time in which they had committed neither good nor evil is denoted, *viz.* when the Lord ſaid, *The Elder ſhall ſerve the Younger* : which he then ſaid, when they were already alive, and the Infants moved in the Womb: and ſo being not yet born they may be ſaid to have com-

committed neither good nor evil actually, although before the union ſomewhat of a fall had preceded: and therefore the predicate is to be limited; they had done nothing of good or evil, *viz.* in the ſtate of the earthly union of Body and Soul.

9. From 2 *Cor.* 5. 10. They argue thus: If in the place where an account is to be rendred of all ſins, an account is to be rendred of thoſe only which are proper to the body, as every one hath done, it followeth, that

without

without the body there is no ſin; But the former is true, and therefore alſo the latter.

Anſwer.

The Antecedent is denyed. 1. Becauſe in the Text is found no ſuch excluſive particle [Only]: but from the greater part, *viz.* the actual ſins, is the denomination of the judgment made; therefore it may alſo be that that account muſt be generally rendred of original ſin. 2. Granting, that an account was not to be given of this ſin, yet it doth not follow,

follow, that it was not committed: becauſe (1.) it would have been obliterated already by the general oblivion in the Soul. (2.) It ſhould have already ſuffered puniſhment for it, *viz.* its being thruſt down into this earthly Dungeon or Priſon.

10. From *Hebr.* 7. v. 5. 9, 10. *Who paid Tythes in the loins of his Father, He, even as to his Soul, is in his Father*: But, *&c.* Therefore, *&c.*

Anſwer.

Answer.

The Antecedent is denyed: for this phraſe, [to be in the loins of his Father,] ſignifieth nothing elſe than not to be as yet born, and yet to be in a poſſibility to be born: therefore ſuch as is the Nativity, ſuch alſo is the poſſibility or power of being to be born. Now the Nativity doth not admit of the concurrence of the Father, otherwiſe than as an inſtrumental cauſe to prepare the matter for the introduction of the Soul: There-

Therefore alſo the poſſibility or power of being to be born ought thus to be underſtood.

11. From *Eccleſiaſt.* 12. 7. *The Spirit returns to God who gave it*: whence they thus argue. As the body is from the Earth, ſo the ſpirit is from God: and at the time of generation, duſt is given from the Earth, Therefore alſo at that time the Spirit is given from God.

Anſwer.

Answer.

We must distinguish between a giving which is originary, and that which is participative: this is meant in this place, but not that: For as although the body be taken out of the earth, yet its matter originally does not then at last begin; so, although the spirit be given from God at the time of generation, *viz.* by an universal concurrence, yet it followeth not that it then at length beginneth.

12. From

12. From *Zach.* 12. 1. *The Lord ſaith, who formeth the Spirit of man in the midſt of him:* if therefore the ſpirit of man is formed within him, it did not præexiſt.

Anſwer.

By [Spirit] in this place is to be underſtood the animal Spirit, as often it is elſewhere, *Gen.* 6. 17. ch. 7. 15. compare the 15. verſe, importing the ſame ſenſe almoſt of *Pſalm.* 33. even as alſo is the determination in the midſt of him,

him, *viz.* it denoteth it to be in his bowels: whence it is that it ſo follows not in reſpect to the Soul.

FINIS.

him, viz. it denoteth it to be in his bowels: whence it is that it is to follow not in relation to the Soul.

FINIS.